853 A child was nursed for two years, even if
862 a new baby were also nursing. Weaning was very gradual. The child was given acorn mush, and pieces of meat to suck, and "it liked those things better and wanted them all the time." Nevertheless, children up to four or so continued to seek the breast on occasion and were given satisfaction. K.G.'s little boy of five was gently pushed aside when his pawing was annoying to his mother, who was nursing an infant of some fourteen months.

861 Mothers talked to their children telling them what they must do. M.L. said naughty children were whipped. One suspects this was an innovation due to Mission influence; even today all Yokuts observed treat their children with a comfortable firmness of speech and manner which achieves satisfactory results without resorting to pushing, yanking, smacking, much less whipping, the young offenders.

844 There were certain beliefs concerning childbirth and children. It was lucky to give birth at the new moon: the child, whether male
[842] or female "would grow with the moon." If a woman was sterile, it was because she had played at intercourse with boys when she was a little girl (M.L.). M.P. attributed sterility to carelessness during menstruation: "if a girl eats meat at that time it makes something hard so there is no room for a baby." One of M.P.'s cousins was in such a condition until she "drank something" which cured her; she has had two children since. A Yaudanchi woman named O'mo "had no children because she ate too much meat" (L.).

845 Twins were not regarded as good or bad fortune, though they entailed special care, if they were to survive. If one twin died, the other was sure to. M.L. said that, if a woman had twins, her daughter or granddaughter would have them also. She had never heard of anyone, native or white, having triplets and, when told of the phenomenon, asked if it would not kill the mother. She herself expressed a physical fear of having twins.

Kinship Terms

601 The Wukchumni kinship terms have been withheld with others from this publication. As with all Yokuts, cross and parallel cousins were classed with siblings and called by the same terms. Therefore, any cousin of another relative (of the same sex) was addressed by the same term as that relative; thus, a father's sister's cousin would be addressed as father's sister, or a father's sister's cousin's child (ego's second cousin) would be called sibling.[342] Degrees of relationship beyond this (as third

[342] This made for much confusion in recording personal and genealogical data as most informants glibly used English "brother" and "sister" when speaking of actual cousins.

881 meat tabu was observed. Girls who drank cold water and ate meat got overly fat.[243] Like M.L., M.P. said "girls followed the moon, and boys
841 the sun," but added that "girls were always
805 sick on the full moon," which is, of course, impossible. Girls gauged the expected arrival of their periods by the condition of the moon from month to month, as explained by M.L. In the old days, said M.L., a menstruant cooked for the family as usual, but she slept on the opposite side of the house from her husband and intercourse was strictly tabu.

881 During adolescence both boys and girls were sent to swim at night. The informant J.B. gave this practice a name, pa ʻduwːš, and defined it more rigorously than others. For thirty nights during the coldest, frostiest weather (December-January), a lad or young girl was sent out three times each night, once just after he had fallen asleep, again halfway through the night, and again near dawn just before the other members of the household would be arising for their own swim. The youngster who slept soundly was given a vigorous poking until he got up and went out. The swimmer ran back wet to prove he had immersed himself; he dried and warmed himself by the low fire and jumped back into his bed. The purpose of these efforts was to produce a physical and mental hardiness. After adolescence a person of character continued the practice, though not quite so rigidly, i.e., one dip a night was sufficient. It took some fortitude on the part of the parent who himself must waken to see that his sons or daughters were roused each night three times: J.B. said, "old men some-
[751] times lost their children because they wouldn't see that they did this right each night." People often did the same thing in the summer-
[515] time and those who did "never got sick." Such bathing was of an extra and special sort: it was taken as a matter of course that one swam at daybreak every day merely as a matter of decent behavior and personal cleanliness.

861 J.B. added that every man talked to his own children, especially his sons, telling them how to behave, to be industrious, and to be respectful toward supernatural manifestations. Both boys and girls learned their duties and techniques of work from their father and mother by association, emulation, and specific instruction.

Marriage.

582 The only regulation of marriage was a restriction based on blood relationship. All Wukchumni informants claimed that a relationship as distant as third-cousinship was a tabu to matrimony. A marriage with such a relative

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[164] [243] M.P. attributed the obesity of a certain old woman, who was obviously tumorous, to infringement of the meat tabu.

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854 Small children went naked, but those of good family, i.e., not lazy, might have skins fixed as clothing. By the age of fourteen [both sexes?] clothing was worn. It was about [177] 1890 that European clothing was put on children.

857 Up to the age of eight or nine children played around, in and out of the house, with some, but not entire, irresponsibility. Both sexes played together in the family, even when older, but large numbers of village children tended to play in groups aligned by sex. Apparently it was the effect of numbers and the differing interests of boys and girls, rather than formality, which determined this separation. [55] N.W. did not know of any special, e.g., [601] plural, form of address between the sexes.

868 Little boys of six to ten would stay at home, would help carry wood and do odd jobs for their mothers or other people at home. Little girls of that age helped care for the tiny children. Children of both sexes at about this age (six to ten) would be taken out by older boys who were hunting to pack home the load. Sometimes the woodrats, squirrels, and birds would be tied around their wrists and waists, [602] the loads would be too heavy, the rodents' fleas would bite them, and they would all cry. [593] The little ones were always relatives of the bigger ones they were helping. When a father was late getting home with food, the children would be hungry and cry.

From about ten or eleven on boys and girls were taught the useful pursuits of their fathers and mothers. A man took his son out to hunt, provided him with better weapons as he became more skillful, showed him how to care for the game they killed, make bows and arrows, and collect pine nuts. A woman showed her daughter how to pound acorns, gather seeds, berries, and dig roots. She instructed her in their uses and treatment after gathering. A girl did not learn to sift meal, a more skillful task, or to cook until she was about fourteen. The art of basketmaking was begun from about ten years on.

● [861] Parents made their children learn whether they wanted to or not [by what means?]. The constant admonition was, that if they failed to learn they would go hungry in later life.

867 Old or childless persons also taught their 887 young relatives how to do things. Particularly, old people taught songs and stories.

787 Some children had dreams of supernatural significance, but normally a person did not commence shamanistic efforts until fully adult.

584 During these years of learning, say ten to fifteen, arrangements for marriage would be made by the parents. A girl's "bride price" would be accepted by her mother, a young man's future wife paid for by his father, and both young persons were then told of and entreated to accept the union. Actual marriage did not [582] take place until the girl was nearly twenty, however.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Primitive tradition contains numerous mention of peoples living in continual fear of invading forces. This is the old story of humanity from the present time back beyond the very beginning of history.

The story of an invading host spread like wild-fire. In silent terror a few belongings were snatched from their accustomed places. Light packs of food were prepared and women and children fled to the hiding places about them. After the invaders were gone, these people returned, often to find their homes in ashes and all of their belongings destroyed.

Occasionally they were caught without warning and had no time in which to flee. They were then attacked in their dwellings. The tremendous confusion and hurried flight on such occasions is one of the most powerful forces in developing and controlling the instincts of primitive people.

White people are surprised to find that Indian children obey their parents without question and that they do not cry, except upon the most exceptional occasions. These characteristics are the direct growth of the conditions which have just been mentioned. The Indians of the San Joaquin Valley were much like their brothers, the wild animals, whose young by instinct will remain perfectly quiet when hidden by their mothers, even though they are almost trampled upon. Mere anxiety on the part of the parent is infectious.

Indian children were reared upon stories that recounted the many invasions which the tribe had suffered, and which kept ever before them this peril which might at any moment envelop them. They had no way of knowing that they would be safe for any certain length of time. The lookout on a nearby peak might at any moment signal that an invading force was distant only a few hours', or a few minutes' travel.

In this way the protection of the parent was much more a real necessity to the young child, to the young man and young woman and even to grown individuals, than is the case among civilized races. Because he knows that it is made safe for him to travel to almost any place he pleases, the young boy of today does not have this feeling of dependence toward his parents. Because of this the children of white parents are more prone to disobey than the children of primitive people. Undoubtedly this close dependence and fear of a common enemy was responsible for the fact that it was seldom if ever necessary to whip Indian children.